40: Kirk--17 S-2 (no date) 1941 Formosan Aborigines
116, 788, 177.78

"The worship of the shrine in every household is a part of the larger program to transform 'wild savages' into good imperialistic Japanese."

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines
Atayal AD4

721 place to take an oath for starting their hunting trip. *joqex-etex* said that on this
78 occasion, the leader stood in front of all participants, with a wooden-spoon [*sasowai*] in his right hand and with a torch made of palm-fibre in his left hand, he prayed to their ancestor-spirits: "I hold this ceremony according to the old tradition of our tribe. This spoon and torch have been transmitted to us from our ancestors because they represent good fortune. Drinking this water in the spoon and lighted by this torch, we shall have good luck." After this, each participant moistened his right hand in the spoon and sucked it with his lips. Then, the torch was lighted. The ignition was by flint and steel. This fire had to be divided among the participants to light a new fire in their own houses. *taqun-nomin* said that the condition of the ignition revealed omens of the expedition.

4. Taboo after the new fire

721 After the new fire had been lighted, many kinds of taboo had to be observed.
784 The more important ones were: (1) prohibition from extinguishing the kitchen fire; (2) prohibition from weaving (this taboo must be observed by all families of the same
79 *qotox litan*(s) or hunting group. Other hunting groups though may be released from this taboo, but the warp beam must be filled up with cloth fragments to prevent its making a sound when weaving.); (3) prohibition from intercourse and exchange of gift with the family which is quarrelling with the other family; (4) prohibition for holding a ceremony; (5) prohibition to make a noise; (6) prohibition to steal; (7) prohibition to commit adultery (this is applied to families of the same hunting group).

5. Costumes and foods

721 The leader and other participants of the expedition dressed according to their regulation, and brought weapons, bags for transporting the hunted heads, and ear-
[262] ornaments to be used in time of returning in triumph with them. Foods prepared to be consumed for the expedition were salt, millet-cakes, ginger, etc.
72

6. Dream divination

787 In the evening before the expedition is to start, they seek for dream omens which are called *mital sapijil*(m or *mata spi*(s). If most of the participants have bad dream, the expedition will be postponed or cancelled.

7. Bird divination

If a good omen is gotten from the dream, two or three members of the expedition will be sent out early in the morning to hear the chirping of a kind of bird called *siljeq*. If an evil omen is gotten, the expedition must stay over night at the place where the bird divination had taken place, and will have another divination the following morning. If again an evil omen is gotten, they will cancel the trip.

721 8. Calling the souls of the enemy

● 788 If a good omen is revealed by the bird divination, the expedition will start on its way. The first thing they must do after they have reached the destination is to hold a ceremony for calling the souls of their enemies to come, which is called *somīlai*. In the ceremony the leader has camphor leaves in his hands, he points these in the direction

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Atayal

of their enemies and says: "I have camphor leaves in my hands. One who has these leaves in his hands will acquire his enemies' heads." After this spell has been recited, all members in the expedition will come forward to touch the leaves with their hands. It is said that camphor leaves are used in this ceremony because the Han people often come to the mountain region to collect camphor leaves to make camphor, and therefore they think that the camphor leaves might have the power to attract the Han people to come for them to hunt.

9. Attacking

The object of attack may be travellers, or may be a whole homestead which is near to their living section. They will attack the homestead when it does not guard against them.

10. Triumph

If the head have been gotten, they will put it in the bag [*taoqan*] and hurry back to their village. When they come to a place which their enemies can not reach, they will take out the head from the bag, and cut down its hair. This hair will be divided into two parts: a part of it will be kept in the headhunting guardian bag, and another part of it will be equally divided among those who have aided in securing this head. After the hair has been divided up, the whole troop will proceed on their way toward their home village again. When they come near the village, they will sing *qoas palis* or the triumphal songs. Then they will proceed again. As they reach the place where their village can be seen, they will stop and fire guns according to the number of heads they have gotten to be *xama²ao palis* or triumphal signals. They will shout "wao-si……" after each firing. When hearing these signals the villagers will come out in full dress to welcome the triumphant returners.

11. Celebration

After the expedition troop has come back to their village, the victim's head will be hung on the *laoŋ* or the wooden hook in the hunter's house. All members of the troop will be fully dressed and assembled there. When the celebration is begun, the head is removed from the hook and is put on a wooden mortar which is put up side down. Wine is poured into the mouth of the victim's head. Every two members will go forward in pairs to drink of this blood-wine which flows out from the victim's neck. This is called *palamo*(s). When they are exhilarated from drinking, they will start to dance and sing. The dancers hand in hand will circle the head. Flutes will be played to accompany the dance and singing. The dance and singing will continue the whole night until the dawn of the next day. This celebration is called *məs-liβu*(s).

12. Sacrificial rites for the head

On the next day, the head will be removed from the mortar and put into the middle of the *sasaquliatsan*(m) or *paca*(s) or a skull rack in front of the chief's house. A twig with some leaves on its end and with many carved grooves in its stem will be stuck on the center of the rack to be *lajan*(s) or "signal for calling souls." A bamboo stick tied with four bundles of grasses (miscanthus tinctorious) is stuck to each end of